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Teaching Sociolinguistic Competence in the ESL Classroom

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A College Scholars Project

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Abstract

In today's globalized society, the ability to express oneself in a foreign or second language is a vital skill. For a speaker to be able to be considered a bilingual speaker, he or she must have the capability to talk about any subject in any situation from the dinner table to a speech at the inaugural ball. According to the American Council on the Teaching on foreign Languages (ACTFL) scale for language proficiency, superior level of speaking means the learner is approaching such a capacity. To reach the superior level of speaking ability, one must be able to speak about abstract topics and speak appropriately in a wide variety of settings with very few errors. However, even after studying another language for many years, learners often still never achieve this level of proficiency and have great difficulty in expressing themselves in that language to a native speaker. Reasons for this continued difficulty in communicating in the second language can include problems with pronunciation, lack of knowledge on actual speech use of idiomatic expressions and slang, and learner differences in the ability to acquire language and in motivation to produce native-like speech. Another important contributing factor for incompetence in the language is that the speaker does not know which utterances are appropriate in the social situation in which he or she is speaking. This ability to adjust one's speech to fit the situation in which it is said is called *sociolinguistic competence,* and without this ability, even the most perfectly grammatical utterances can convey a meaning entirely different from that which the speaker intended.

One of the factors that makes sociolinguistic competence so hard to acquire is the large amount of variance in cultural rules of speaking; in other words, what is appropriate to say in one culture may be completely inappropriate in another culture, even though the situation in which it is said is the same. The learner is often unaware of these differences, and uses the rules of speaking of his or her native culture when communicating in the foreign language. This process, called *pragmatic transfer*, results in misunderstandings between the speech participants, and can cause serious breakdowns in communication.

These rules of speaking can be slowly acquired by the language learner as he or she is immersed in the target language culture; however, learning these rules through immersion is a time consuming process, with many rules going unnoticed for years, or even worse, never being acquired at all. Teaching skills in sociolinguistic competence in the second language classroom as a supplement to the immersion process may be a good way to help students learn these skills more efficiently and in less time. Unfortunately, however, there are many difficulties associated with the teaching of sociolinguistic competence to foreign language students which will be enumerated in the following paragraph.

In order to learn appropriateness of speech in the target language culture, it is necessary for students to study culture and cross-cultural differences so that they can see where their native culture differs from the culture of the language they are learning. However, teaching culture in the classroom is quite problematic. Culture is a complex concept that is hard to define, especially to students with a limited proficiency in the language used in the classroom. It is also a very sensitive topic, and the teacher must be cautious of avoiding stereotypes and unintentionally offending students -- especially in an English as a Second Language (ESL) class where there are students from a variety of cultures in a single classroom.

Culture is also so embedded in people that they are not even aware of many characteristics within their own culture. Therefore, it is difficult for teachers to teach culture by relying on their own perceptions of their native culture. The same is true of sociolinguistic aspects of language. Moreover, what native speakers believe they would say in a given situation is often quite different from what they are found to actually say in observational studies. Since even linguists are often unaware of their own sociolinguistic rules for speaking, it is unrealistic to expect language teachers to have this knowledge readily at hand. However, there is a lack of resources that present this information in a format that can be easily used by ESL teachers in training.

This project serves to enrich the available resources addressing these complicated topics

of culture and sociolinguistics through the development of a teaching module that teaches these concepts directly to a class of advanced English as a Second Language students. The module was taught during two consecutive one hour class periods and the class consisted of 11 adult students -- 1 Turkish, 3 Latin American, and 7 Asian. In the first class, the Kluckhohn Model was used to teach cross-cultural differences to the students. During the second class, the speech act of compliments was used with emphasis placed on the American rules of usage for these compliments, as well as the American values that can be seen through these rules of usage. At the end of the class period, a survey was given to the students and regular classroom teacher, asking them to provide some background language information and to evaluate the helpfulness of the cross-cultural information in their language learning process. They were also asked to rank a list of speech acts in order of difficulty.

The results of the survey showed the students to find the information helpful, with students being in the United States more that six months finding the information very helpful, while students who had been in the United States for less than six months found the information only marginally helpful. This finding suggests that the most effective time to teach cultural information in the target language country may be after the students have had some time to experience the culture they are learning about.The students listed mainly face-threatening speech acts as being difficult, that is, those speech acts such as refusals, apologies, and giving advice, all of which require a careful choice of wording due to the possibility of damaging the other person's face or public image. Also, the teacher's perceptions of which speech acts were difficult for the students did not match the students perceptions. A discussion concerning the implications of these findings follows, ending with a series of conclusions regarding the teaching of sociolinguistic competence.

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Introduction

The ability to speak a language that is not one's own has become a vital skill, and the world's politics and economy ride on the ability of individuals to effectively communicate across cultural boundaries. The key to communication lies in successful expression of one's intended meaning, which is not always as easy as one would hope. All too often, students who have studied a foreign language for years will go to the country where that language is spoken only to find that despite years of study, they are still unable to express their meaning to native speakers. To make matters worse, the language learner may say a perfectly grammatical utterance that the native listener can understand, but the speaker might not know the normal social meaning communicated by such an utterance in the circumstance at hand in the target language culture.

For example, a Japanese learner of English living in the United States may wish to express extreme gratitude to someone, and uses the phrase "I am so sorry." In Japan, an apology can function as an intense way of giving thanks; however, a direct translation of such an utterance into English does not have the desired effect since English does not use apologies for expressing gratitude. What results is utter confusion, as the American listener wonders why the Japanese speaker is apologizing, and the Japanese speaker is hurt that the American did not acknowledge his giving of thanks.

The problem that comes to light through this example is that grammar and lexical meanings of words alone cannot give persons the ability to express their meaning in a foreign or second language. There are some other factors that must play a role in language learning. Culture must be one of these factors, since it is cultural differences in language use that created the problem for the speakers in the example above.

Let's look at another example. An Indonesian student studying in the United States wants to express to his professor his concern for the professor's well-being, so after class he

advises the professor to eat less fattening foods so that he will look more fit. Here the American listener again understands the literal meaning of the words, but the speaker's intention of showing friendliness by giving advice, a common strategy in his native country, is lost as the American listener interprets this action as an assault on his privacy and as an extremely rude comment. Cultural differences again create problems for the language learner, and in this case, one can see how the speaker has unknowingly violated American rules on what type of advice one can give, when it is appropriate to give this advice, to whom it is appropriate to give such advice, and for what reasons one would choose to give someone advice in the first place.

These rules of speaking change as one moves from culture to culture; thus, the cultural context plays a vital role in accurate expression of meaning. Other contextual factors such as the time when the utterance is said, the setting of the speech event (for example, compare speech in a courtroom to the speech of people eating at Mc Donald's) and the participants involved (looking at such factors as social status, gender, and age of the participants) all affect the language being said. An utterance may be grammatical, but as in the advice giving example, one must know whether or not the utterance is *appropriate* to the given context.

Is it appropriate for a student to give advice to a professor, someone of higher social status? Should advice be given to a professor in a classroom setting? These environmental factors that affect language including cultural factors compose a large part of the non-grammatical aspects of language that a language learner must learn in order to become competent in a language. *Sociolinguistics* is a word used to describe the study of the appropriateness of language in different contexts. In other words, sociolinguistics is the study of how situational factors such as the cultural context and setting of a speech event affect the choice of what should be said.

When language learners learn how to manipulate their utterances to make them appropriate to the situation in which they are speaking, it is said that they have achieved

sociolinguistic competence in that language. Along these lines, *linguistic competence* is the term used to describe a learner's abilities in the grammatical aspects of language, including grammar, pronunciation and vocabulary.

The examples above show what happens when one has a high linguistic competence, and a low sociolinguistic competence. In this situation, the learner takes the meaning he or she wishes to convey and applies the appropriate grammar rules for speaking that utterance in the target language, but since he or she is lacking a full stock of sociolinguistic rules for speaking in that language, he or she compensates by applying the sociolinguistic rules of his or her native language instead. The result, as shown in the examples, is grammatically sound statements that are misunderstood since they do not conform to the sociolinguistic norms of the target language. The speaker, in ignorance of the norms, does not even realize that any sociolinguistic rules of speaking were broken, and feels confused when the listener responds strangely or seems put off by what was said. To make matters worse, since the language learner has a high level of linguistic competence, the native listener assumes the speaker also has an equally high level of sociolinguistic competence, and the language learner's sociolinguistic errors are not perceived he native speaker as language errors at all, but as flaws in the speaker's character. As a result, the language learner comes across as a rude and ill-mannered person (Marsh, 1990, p. 182).

So how can language learners avoid such serious breaches in communication? They can prevent such problems by increasing their level of sociolinguistic competence. How does one achieve a high level of sociolinguistic competence? For students living in the target language culture, it might be assumed that they will acquire sociolinguistic competence simply by immersion. However, a summary by King & Silver (1993) of studies written on the effect of immersion on sociolinguistic competence lead them to conclude "... that length of stay in an second language environment is *beneficial* for acquiring sociolinguistic competence but *insufficient and time consuming*" (King & Silver, 1993, p. 48, italics mine). So perhaps

classroom instruction is needed in addition to immersion to help students achieve sociolinguistic competence better and faster.

So how can the foreign language teacher increase the sociolinguistic competence of students? An obvious possibility might be to teach culture and sociolinguistic issues explicitly in the classroom; however, this approach is quite problematic. Culture is hard to define, much less teach to students not yet fully competent in the language of instruction, which is why culture is often taught only in the advanced levels classes. In the case of English as a Second Language (ESL), teaching such a sensitive topic as culture to a classroom of students from countries all around the world can be particularly challenging.

Another problem is that both culture and sociolinguistic features are so deeply ingrained within a person that he or she is not even aware of many of these elements on a conscious level, making it hard for teachers to teach their native culture and language to the language learners. In response to these difficulties, culture is commonly taught only as an add-on topic, or it is taught indirectly through literature and facts about the target language country, while sociolinguistic issues are often left for the learner to learn by experience. The development of cultural and sociolinguistic awareness may not always be effective through these methods alone, and it is beneficial to supplement these methods with approaches that incorporate these topics directly into the teaching syllabus. However, with cultural and sociolinguistic factors not being treated as major issues in language teaching, there is little interest in the development of teaching materials on these topics, and those materials that are available are often of poor quality.

Statement of the Problem

There is an obvious need for teachers to help their students achieve a high level of sociolinguistic competence; however, there are not many resources available to help teachers approach this task. As noted above, culture and sociolinguistic aspects of language are vital for

sociolinguistic competence, but are extremely difficult to teach. In this project, I address the complicated task of teaching culture and sociolinguistics, and I offer a model for teaching these topics in the ESL classroom. The following questions guided this project:

1) What methods are currently used to teach culture and sociolinguistic competence in the ESL classroom?

2) Is it possible to teach these methods overtly to students, and would they find it helpful?

3) What difficulties are involved in presenting such abstract information directly to students whose English proficiency may be limited?

Definitions

Culture-- A society's values and fundamental elements that distinguish that society from all others; an anthropological view of culture.

High culture-- The literary, philosophic, or artistic achievements of a society.

Linguistic Competence -- The ability to use correct grammar, pronunciation, and vocabulary in a language.

Pragmatic Rules-- Non-grammar related rules that characterize the appropriateness of speech to the context in which it is spoken.

Pragmatic Transfer-- The application of native cultural rules for the appropriateness of an utterance in a target language situation.

Sociolinguistics-- The study of language in context; the study of how situational factors (such as time; setting; age, sex, and gender of the participants) affect the language being used.

Sociolinguistic Competence-- The ability to produce utterances appropriate to the social situation in which they are spoken.

Target Language-- The language the person is learning to speak.

Target Language Culture-- The culture of the language the person is learning how to speak.

Literature Review

This section will examine existing literature and will discuss the necessity for addressing the sociolinguistic competence of language students, as well as explain the problems and complications associated with the teaching of culture and sociolinguistics in the classroom.

Sociolinguistic Competence

Early in the twentieth century, language teaching focused primarily on grammar and translation of written text. The shift of focus to speaking competence in more recent years fostered the idea of communicative competence, that is, ability to speak a language proficiently. Canale and Swain in 1980 and 1983 respectively (cited in Omaggio Hadley, 1993, pp. 6-7) break down communicative competence into four parts: (1) linguistic competence, ability to use the linguistic code, grammar, pronunciation, and vocabulary correctly, (2) discourse competence, which is the ability to maintain cohesion between segments of discourse, (3) strategic competence, which is the learner's ability to repair communication breakdown and work around gaps in his or her knowledge of the target language, and finally (4) sociolinguistic competence, the learner's ability to use language appropriately in various social contexts. Canale and Swain's model for communicative competence serves to ensure that non-linguistic aspects of language such as sociolinguistic competence would not be ignored in the understanding of communicative competence.

Sociolinguistic competence requires adjusting one's grammatical forms to be appropriate to the setting in which the communication takes place. Attention is paid to such

factors as the age, status, and sex of the participants and the formality of the setting. When one travels to a different culture, these situational factors may call for different speech reactions then they would in the native culture. Wolfson (1989) describes the effects of this different cultural context on language learning with the term *sociolinguistic relativity,* which she defines as the following:

> ...each community has its own unique set of conventions, rules, and patterns for the conduct of communication and (that) these must be understood in the context of a general system *which reflects the values and the structure of society.* (Wolfson, 1989, p. 2, emphasis added)

This statement says that culture can be used as an underlying framework for making sense of all the regularities in a community's use of language. Students may better understand the conventions of language use in a society if they also study that society's culture, emphasizing again the importance of teaching both cultural and sociolinguistic aspects of language.

Cross-cultural Communication

One of the challenges in acquiring sociolinguistic competence is accounting for the multitude of differences of language use among cultures. Successful cross-cultural communication is an amazing feat when one considers all the potential areas where the cultures involved differ in language use. For example, in India discussion of personal topics with people is not seen as nosy, but as a sign of personal interest, while for Navajo tribesmen, even being asked their first name is considered rude (Applegate, 1975, pp. 276-277). To attempt communication without a sensitivity to such wide variances in rules of speaking can result in serious misunderstandings. The next section discusses a sensitive communication phenomenon that is dependent on a culture's perceptions of the speech situation.

Face

An example of an important feature of language that can lead to misunderstandings between cultures relates to different cultures' estimates of *face*. Face is defined as "the negotiated public image, mutually granted each other by participants in a communicative event" (Scollon & Scollon, 1995, p. 35). People use face as a strategy to accomplish a social goal, since how the speech participants negotiate their public images determines the relationship between the speakers. One type of face strategies is *involvement strategies* (Scollon & Scollon, 1995, pp. 36-37). These are used to show closeness with friends, or they are used when speaking to people of lower status. An example of an involvement strategy is the use of first names-- a speaker may use someone's first name to show that this person is a friend, and a boss of a company has a right to call employees by their first name since the boss has a higher social status.

The other type of face strategies is *independence strategies* (Scollon & Scollon, 1995, pp. 37-38). These are used to show distance or respect towards someone the speaker does not know well, and they are often used by a person of low social status to show respect to a person of higher social status. To continue our example of name usage, the use of a title and someone's last name is an example of an independence strategy. For example, if one was in a police station, one would address an unknown policeman as "officer" or "Officer Joe". When addressing one's boss, someone of higher social status, one would address him as "Mr._____", unless he or she said to do otherwise; whereas the boss, on the other hand, can call an employee by first name at any time.

Every exchange of utterances between people involves face (Scollon & Scollon, 1995, p. 38). Each speaker knows which strategy of face to use by assessing the social statuses of the participants, how well he or she knows the participants, and the circumstances under which they are speaking. Face is thus dependent on situational factors, making it an important part of sociolinguistic competence. A correct assessment of face is crucial, since when two speakers

differ in their assessments of face, this difference is perceived as a difference in power (Scollon & Scollon, 1995, p. 48). For example, if one person is trying to show respect to a new acquaintance by using independence strategies, he or she expects the other person to use the same strategy. If the other person instead uses an involvement strategy, the first person may feel like he or she is being "spoken down to" because involvement strategies are used by people in a higher social status when they are speaking to someone of a lower social status.

Speech Acts

Cultural variations in language are most obvious in the function of language known as *speech acts*. A speech act is the use of speech focusing on the speaker's intentions of affecting and eliciting an action or effect on the listener (Jannedy, Poletto, & Weldon, 1994, p. 465). Examples of speech acts include requests, compliments, invitations, and expressions of gratitude. Each speech act has within it a set formula of possible statement types that work together to compose the speech act. For example, the speech act of apologies can be broken down into the following components: "expression of an apology, an explanation or account of the situation, an acknowledgment of responsibility, an offer of repair, and a promise of forbearance" (Cohen & Olshtain, cited in Cohen & Olshtain, 1983, p. 22). Speech acts carry a heavy social interaction load and can seriously offend people if not presented according to the proper formula and in the proper circumstances. Even more crucially, the situations calling for a certain speech act and the rules for how to give that speech act vary across cultures (Blum-Kulka, House, & Kasper, 1989). The reverse is also true, that is, different cultures use different speech acts for the same situation (Wolfson, Marmor, and Jones, 1984). This cultural variation in speech act use makes these speech productions especially difficult for nonnative speakers trying to communicate in the unfamiliar target language culture (Blum-Kulka, House, & Kasper , 1989)

Examples of where speech acts differ across cultures are numerous. For example, in

English a direct request can sound a bit rude to native speakers, so they tend to use an indirect request instead. Hebrew, on the other hand, does not even have indirect requests (Blum-Kulka, 1983). If one looks to the cultural context for an explanation of this difference, one finds that "Hebrew social norms allow for more directness than English ones" (Blum-Kulka, 1983, p. 46).

Another example is in the use of American invitations. Americans often give what could be called "false invitations". These are invitations such as "Let's get together sometime" or "Let's do lunch" that often are never followed through. These "false invitations" are a special use of the invitation speech act by Americans as a strategy to show friendliness and concern for someone, rather than for setting up an actual get-together (Wolfson, D'Amico-Reisner, & Huber, 1983).

Pragmatic Transfer

Interesting cross-cultural variation can be found in the use of English speech acts by nonnative speakers. In the case of apologies, one study found that Hebrew students learning English tended to show intensity of regret in apologies *less* than native English speakers did (Cohen & Olshtain, 1983), while Chinese students learning English tended to show intensity of regret in apologies much *more* so than native English speakers (Wu, cited in Cohen & Olshtain, 1983). Thus, Hebrew learners of English often come across as being rude, while Chinese learner's of English come across as being overly polite. The Chinese student learning English also tends to give an explanation even when there is no need to do so from the American cultural perspective. Take, for example, the case where a Chinese student accidentally picked up someone's umbrella and said, "Oh, excuse me. I didn't want to take away your umbrella. Uh...if I wanted to take your umbrella away, I should take away my umbrella also. But my umbrella is still in place" (Wu, cited in Cohen & Olshtain, 1983, p. 30). In this example, the student might even be regarded with suspicion for giving such a lengthy

response, since Americans regard the apology as disproportionately great for a minor offense.

These examples show that students from different cultures alter the sociolinguistic rules of speaking a foreign language in different ways. One explanation for this variation is frequently that these students normally use such speech acts in their native languages in similar situations.

A study comparing apologies between speakers of English, Russian, and Hebrew found that Hebrew uses each component of the apology ("expression of an apology, an explanation or account of the situation, an acknowledgment of responsibility, an offer of repair, and a promise of forbearance" (Cohen & Olshtain, 1983)) less frequently than both speakers of English and Russian (Olshtain, 1981, cited in Cohen & Olshtain, 1983), and in fact, Hebrew has the lowest degree of apology of the three languages studied. When one looks at our earlier example on the lack of intensity of regret in apology use by Hebrew speakers of English, one can see that these students are applying the rules of apology use in their native language of Hebrew to English. The problem is that the native language rules do not transfer well since English rules for apology use require a higher intensity of regret than Hebrew does. This phenomenon is called *pragmatic transfer*, and can be defined as the application of the sociolinguistic rules of one's native language to a second or foreign language resulting in non-nativelike speech.

A study by Thomas (cited in Wolfson, 1989, p. 16) describes two types of pragmatic failure. The first kind is *pragmalinguistic failure*, in which case the nonnative speaker uses grammatical forms in the target language without regard for the speaking conventions in the target culture. For example, an American in France when asked, "Would you like a cup of coffee?" might reply "thanks" as an affirmative response, not knowing that in France, "thanks" is interpreted to mean "no" (Applegate, 1975, p. 275). In this case, the same speech act of requesting exists in both languages, but the response sequence works differently in each case. The other type of pragmatic transfer is *sociopragmatic transfer*, in which the native speaker

applies the cultural rules of his or her native culture for the speaking situation in progress in the target language.

There are many documented cases of pragmatic transfer. As mentioned earlier, Hebrew does not use indirect requests like English does. Blum-Kulka (1983) finds English speaking learners of Hebrew using pragmatic transfer, as in one case where English speakers use the "could you" request forms in their Hebrew, not knowing that the "can you" question does not have this same use in Hebrew. The previously given example regarding advice giving by Indonesian speakers of English is another case of pragmatic transfer, as Indonesian speakers of English give advice frequently and on personal issues to people of higher status because in their native language advice giving is a show of friendliness and concern for the person. However, in American English, advice giving is seen as meddlesome and unduly familiar when given to superiors, so the Indonesian students would inadvertently offend the professor due to pragmatic transfer (Hinkel, 1994).

Yet another example concerns the speech act of giving thanks. In many South Asian languages such as Marathi and Hindi, gratitude is not expressed to a person unless the person being thanked has actually done an action they were not under any obligation to perform. When speakers of these languages interact in the Western world where saying "thank you" is a formulaic utterance in nearly all service encounters, their lack of participation in these thanking sequences makes them appear rude and ungrateful (Apte, cited in Wolfson, 1989, pp. 21-22).

Pragmatic transfer also occurs on the receiving end. Often a nonnative speaker will interpret a native speaker's utterance along the sociolinguistic rules of his or her native language, resulting in a misinterpretation of the utterance. In the case of the American "false invitation", many nonnative speakers interpret Americans to be insincere since they never follow through on such invitations (Wolfson, 1989, pp. 23-24). The problem lies in the learner's interpretation of the use of the invitation because they are assuming that the invitation functions the same as it does in their native language--that is, to set up a get-together. They are

not even aware of the American usage of this speech act as a means of showing friendliness.

Another such example involves the case of compliments. Americans have a high frequency of compliment usage as compared to other cultures (Wolfson, 1989). The reason Americans compliment each other so frequently is because compliments can be used in American English to promote good will towards the listener in order to show a desire for good relations with that person. When speakers from cultures where compliments are used less frequently come to the United States, they are often suspicious of Americans' excessive use of compliments. They may believe that such compliments are insincere, and that the compliment may even be a hint that something is wrong with the person or thing being spoken about (Wolfson, 1989, pp. 116-117).

Pragmatic Fossilization

Pragmatic transfer is a serious problem that can result in numerous misunderstandings and hurt feelings. If language learners must function in a target language culture that is different from their native culture, they may have to suffer through numerous such problems in the struggle to learn the new cultural rules of speaking. The problem is that many times the language learners may not even notice that they are breaking these rules of speaking, and may unknowingly continue to offend native speakers without ever realizing that they are doing so. In Hinkel (1994) students were found to believe that giving advice on a sensitive topics such as diet to a professor was acceptable even after they had been living in the United States for over a year. These students had still not realized that such actions were inappropriate in the American cultural setting. A study by Gumperz in 1977 (cited in Ochs & Schieffelin, p. 308) found that even after living in London for ten years, Indian speakers of English were still making sociolinguistic mistakes in speaking that made them sound rude to British speakers of English. Such cases as these are examples of *pragmatic fossilization*, a term used to describe when a language learner continues to use the rules of speaking of their native language despite a long

time spent in the target language environment (Marsh, 1990). Classroom instruction may be a vital aid in helping to push students towards higher levels of sociolinguistic competence, thus preventing pragmatic fossilization.

Cultural Myopia

Why does pragmatic fossilization occur? Why can language learners not simply observe native speakers and adjust their manner of speaking accordingly? The answer lies in the fact that language is so deeply embedded within a person's subconscious, he or she is unable to notice where the target language rules of speaking differ from their native language rules which seem so natural. From the time of birth, children are raised within a cultural context, and since culture is an integral part of language, the process of socialization in the conventions of this culture occur simultaneously as a part of language acquisition (Ochs & Schieffelin, 1984). For example, the high frequency of indirect requests in Japanese is taught to Japanese children at a very young age. Japanese mothers will make an indirect request for something to their two-year-old by stating a wish such as "Gee, I'd like some soup too," and the two-year-old already knows at this young age that such a statement is indeed an imperative (Clancy, 1990, p. 29).

Since one is socialized in one's native language culture from birth, much of one's understanding of reality is founded in these early cultural lessons. Culture so thoroughly affects perception of the world and persons may be so thoroughly bound to their own culture that they may be unaware that other ways of viewing life are even possible. Moreover, ways to view the world vary dramatically from culture to culture. For example, Americans measure a person's worth largely by their achievements and accomplishments in life. This outlook is very different from many non-Western societies that measure a person's worth principally by who they are, looking not at what they have done in life but rather what role or social status they were born into.

When people confront a culture whose basic values differ from their own, they may see

this culture as silly or wrong. When people are so embedded in their native culture that they are unable to understand or accept the fact that other cultures may view the world differently, they are said to suffer from *cultural myopia*. Cultural myopia affects everyone to some extent, since people are socialized in their culture their entire lives unless they leave it to live somewhere else (Ochs & Schieffelin, 1984). Cultural myopia is the main factor in explaining why pragmatic fossilization occurs despite repeated exposure to target culture norms of speaking.

Cultural myopia becomes a serious problems when one realizes just how frequently a society's cultural values are mirrored in the use of language. For example, in the American use of compliments, the things that Americans compliment are a direct reflection of the values upheld in American society (Manes, 1983). Americans commonly compliment the newness of things because newness is highly valued in American culture. When Americans respond to a compliment, they frequently may show modesty by choosing to downplay that which is valued by society. For example in the case of newness, one can downplay a compliment on a dress by saying, "Oh, this old thing?" This response downplays the newness of the article since newness is valued in American society. In fact, the American option of downplaying a compliment instead of simply saying thank you shows how another American value, equality among human beings, is expressed through language use since the person receiving the compliment is making an effort not to appear to be better than others. These usages of compliments may be quite confusing to someone of another culture whose values are different.

Conclusion

Now, one again must ask, how does one achieve sociolinguistic competence? A review of literature on this subject yields the following summary:

1) When one considers the vast cultural differences in ways of viewing the world and how the rules of speaking vary as a reflection of these differences,

2) when one understands how culture is deeply embedded in a person through socialization resulting in cultural myopia,

3) when one sees how pragmatic transfer occurs as language learners are unaware of cultural differences in language use and apply their native language rules of speaking to the target language,

4) when one sees how pragmatic fossilization occurs as language learners continue to use pragmatic transfer despite years of time spent in the target language culture,

5) when one understands the importance of understanding one's cultural context in order to interpret the appropriateness of statements,

one must conclude that sociolinguistic competence is a most difficult achievement that may never occur through immersion in the target language culture alone, and perhaps is a skill that must at least in part be addressed in the foreign language classroom.

Teaching Sociolinguistic Competence

One might ask why achievement of skills in sociolinguistic competence has not been directly incorporated into all foreign language curricula. A continuation of the review of literature will best answer this question.

As seen in the previous section, an important component of sociolinguistic competence is knowledge of the target language culture and an awareness of cross-cultural differences. An obvious method of helping students attain this knowledge is to teach culture in the foreign language classroom. However, "culture" is a very amorphous term, and a society's culture is

so all encompassing that it is hard to define and reduce to teachable components, especially for students with a limited target language proficiency. A look at the models available to teach culture will show just how much variation exists in the definition of what constitutes an appropriate selection of a culture.

Teaching Culture

A few studies have focused on methods of teaching culture. Brooks (cited in Hadley, 1993) developed a five-part definition of culture shown in Figure 1. Brooks then developed ten points which should serve as the basis for a cultural study, which are shown in Figure 2. Both of these focus on very broad concepts that may be hard to define for a given culture, especially under the constraints of cultural myopia. Then there are also Brook's Key Questions (Hughes, cited in Valdes, 1986, p. 162-163) which are shown in Figure 3. These consist of two sets of questions; the first set looks at individual aspects of one's culture (e.g. "How do you think and feel about your family?) and the second set looks at institutional aspects of culture (e.g. "What schools and colleges can you go to?"). The overall goal is to help the students understand their own culture so that they can later compare it with the target language culture. However, the student would need help form a native member of the target culture to determine these differences. The students might also just take this task at face level as a collection of facts instead of aiming for a broader understanding of the culture (Hughes, cited in Valdes, 1986, p. 163).

Taylor and Sorenson's Model (Hughes, cited in Valdes, 1986, p. 165) is based on Mexican culture and the use of culture capsules that analyze specific aspects of the culture such as shelter and housing. A list of categories is provided which includes historical, biological, geographical, and historical elements. An example of one category's sub-division is shown in

FIGURE 1 Brooks' Five-part Definition of Culture (1968)

Culture 1: Biological growth
Culture 2: Personal refinement
Culture 3: Literature and the fine arts
Culture 4: Patterns for Living
Culture 5: The sum total way of life
(Cited in Omaggio-Hadley, 1993, p. 362)

FIGURE 2 Brooks' Ten Points Around Which Culture Should Be Based (1968)

(1) symbolism	(6) love
(2) value	(7) honor
(3) authority	(8) humor
(4) order	(9) beauty
(5) ceremony	(10) spirit

(Cited in Omaggio Hadley, 1993 p. 362)

FIGURE 3 Brooks' Key Questions (1975)

How do you think and feel about family?
How do you tell right from wrong?
How do you appear in public?
How do you act toward a stranger?
How do you treat a guest?
How do you view the opposite sex?
How do you answer a child's question about god, birth, sex, and myth?
How do you look upon minority groups?
What are you superstitious about?
What is your greatest ambition, your chief regret?
Of what organizations are you a member?

What schools and colleges can you go to?
Under what system of government do you live?
What laws must you obey? Who makes them?
What churches or religious organizations may you join?
What publications can you buy?
What is the money system you use?
How do you get from place to place?
What must you obtain a license for?
What public recreational facilities are available to you?
For what do you get your name in the papers?
What military organization may you or must you serve?
(Cited in Hughes, cited in Valdes, 1986 p. 163)

FIGURE 4 Taylor and Sorenson's Categories (1961)

Example Using Mexico:

II. Technological category
  A. Food-getting and using
     (Cultivating and the major crops; preparing, serving, and eating typical foods)
  B. Shelter-Housing
     (the patio form, barred windows, fronting on the street)
  C. Clothing
  D. Tools
  E. Transportation (Cited in Hughes, cited in Valdes 1986, p. 165)

FIGURE 5 Howard and Nostrand's Nine Objectives (1971)

Students should have the ability to...

1. React appropriately in a social situation
2. Describe, or ascribe to the proper part of the population, a pattern in the culture or social behavior
3. Recognize a pattern when it is illustrated
4. "Explain" a pattern
5. Predict how a pattern is likely to apply in a given situation
6. Describe or manifest an attitude important for making oneself acceptable in the foreign society
7. Evaluate the form of a statement concerning a culture pattern
8. Describe or demonstrate defensible methods of analyzing a socio-cultural whole
9. Identify basic human purposes that make significant the understanding that is being taught (Allen 1985; Lafayette & Schulz 1975, cited in Omaggio Hadley, 1993 p. 363)

FIGURE 6 Nostrand's Themes of French Culture (1974)

1. The art of living: enjoyment of the lifestyle one has chosen
2. Intellectuality and *etre raisonnable*
3. Individualism and civil liberty (including acquisitive ambition)
4. Realism and good sense (including health care and sensitivity to material conditions and conveniences)
5. Law and order (including retributive justice)
6. Distributive justice (including an increasing humanitarian concern and sensitivity to the deteriorating environment)
7. Friendship
8. Love
9. Family
10. Religion
11. The quest for community (with a subculture), and loyalty to province or region
12. Patriotism and its object, *la patrie*

(Cited in Hughes, cited in Valdes, 1986 p. 166)

FIGURE 7 Seelye's Seven Goals of Cultural Instruction (1984)

1. The Sense, or Functionality, of Culturally Conditioned Behavior. The student should demonstrate an understanding that people act the way they do because they are using options the society allows for satisfying basic physical and psychological needs.
2. Interaction of Language and Social Variables. The student should demonstrate an understanding that such social variables as age, sex, social class, and place of residence affect the way people speak and behave.
3. Conventional Behavior in Common Situations. The student should indicate an understanding of the role convention plays in shaping behavior by demonstrating how people act in common mundane and crisis situations in the target culture.
4. Cultural Connotations of Words and Phrases. The student should indicate an awareness that culturally conditioned images are associated with even the most common target words and phrases.
5. Evaluating Statements about a Society. The student should demonstrate the ability to evaluate the relative strength of a generality concerning the target culture in terms of the amount of evidence substantiating the statement.
6. Researching Another Culture. The student should show that s/he has developed the skills needed to locate and organize information about the target culture from the library, the mass media, people, and personal observation.
7. Attitudes toward Other Cultures . The student should demonstrate intellectual curiosity about the target culture and empathy toward its people (pp. 48-58).

FIGURE 8 Lafayette's 13 Goal Statements for Students (1988)

Group I: Knowledge of formal or "high" culture: students will be able to recognize/explain...

1. major geographical monuments
2. major historical events
3. major institutions
4. major artistic accomplishments

Group II: Knowledge of everyday or "popular" culture: Students will be able to recognize/explain...

5. "active" cultural patterns, consisting of functions or tasks related to everyday living (such as eating, shopping, travel, obtaining lodging, etc.)
6. "passive" everyday cultural patterns (consisting of underlying realities, such as social stratification, work, marriage, etc.)

Students will be able to...

7. act appropriately in common everyday situations
8. use appropriate common gestures

Group III. Affective objectives: Students will be able to...

9. value different peoples and societies

Group IV: Multicultural objectives: Students will be able to recognize/explain the culture of...

10. target language-related ethnic groups in the United States
11. Non-European peoples speaking the target language (Canada, Africa, South America, etc.)

Group V: Process objectives: Students will be able to ...

12. evaluate the validity of statements about culture
13. develop skills needed to locate and organize information about culture (cited in Omaggio Hadley, 1993 pp. 366-367).

FIGURE 9 Kluckhohn Model (1961)

The Five Value Orientations and the Range of Variations Postulated for Each

Orientation	Postulated Range of Variations		
human nature	Evil mutable immutable	Neutral mutable	Mixture of Good and Evil immutable	Good mutable immutable
man-nature	Subjugation-to Nature	Harmony-with- Nature	Mastery-over Nature
time	Past	Present	Future
activity	Being	Being-in-Becoming	Doing
relational	Lineality	Collaterality	Individualism

(cited in Ortuño, 1991)

Figure 4. This model does indeed help to describe the target culture to the students, but again the students may merely see a list of facts about the target culture without any thought about the underlying values that culture holds.

Nostrand's Emergent Model (Hughes, cited in Valdes, 1986, p. 165-166) lists nine objectives (shown in Figure 5) that students should achieve to reach a cultural understanding. (It is not stated by what methods the students will gain the skills needed to reach these goals.) This model attempts to give students an understanding of culture by focusing on the experience of living in that culture and understanding that culture's daily life behavior, and by looking at twelve themes of the target culture that serve to combine the culture's values and world view. Figure 6 shows the twelve themes for French culture. (Hughes, cited in Valdes, 1986, p. 166). The twelve themes are useful in grasping an understanding of a culture, but agreement on what themes constitute a particular culture may vary. Also, an understanding of these themes does not seem to be adequate to accomplish some of the demanding student objectives such as the ability to "react appropriately in a social situation," but additional methods are not offered.

Seelye (cited in Omaggio Hadley, 1993, p. 363) then adapted Nostrand's objectives into seven instructional goals for teachers shown in Figure 7. Note teaching goal number two, "Interaction of Language and Social Variables", which looks at such sociolinguistic factors as age, sex, and social class and how these factors interact with language. This goal is useful in teaching students skills in sociolinguistic competence. However, once again no help is offered to the teacher concerning what methods can be used to help students reach these goals.

Lafayette (1988, cited in Hadley, 1993, p. 366-367) offers 13 goal statements for students studying culture which include factual, affective, and process objectives, which are shown in Figure 8. The combination of these objectives ensures that the students will not only study facts, but will also look into the values of the culture and synthesize all that is learned about the culture in order to be able to make evaluative statements. However, it is yet again unclear how students will develop these skills, especially those skills needed to achieve

affective and process skills such as "value different people and societies.".

Ortuño (1991) suggests adapting the Kluckhohn Model (Kluckhohn, cited in Ortuño, 1991) for language teaching. The primary goal in the use of this model is to help students notice cross-cultural differences. This model focuses on five basic concerns of every culture, as shown in Table 9. Each basic concern manifests itself differently from culture to culture, with several basic choices being available for each category. Ortuño claims this model can be used to learn about one's own culture, and by placing one's cultural values within the model's framework, the differences between one's own culture and the other cultures of the world are made clear. By presenting contrasting options to choose from, it is easier to see the wide variance in world views, and the teacher and students are better able to see where their native culture may fit in, helping to counteract cultural myopia. This model will be discussed in further detail later in this study.

A different and interesting method of teaching culture is the "culture bump" method (Archer, cited in Valdes, 1986) in which the ESL student role-plays a situation that would create cross-cultural conflict or "bump". The class and teacher then analyze the situation, trying to locate the difference in cultural values that might provide the "bump". Ideas from psychology and counseling are brought in, such as depersonalization and mirroring exercises. This method is useful in that it develops open discussion on cultural differences in the classroom, but assumes student desire to share such intimate thoughts and experiences.

Even if the components of culture and a method for teaching them could be agreed upon, the teaching of culture is still a most difficult task. Teachers are not trained about the characteristics of their native culture since it is often wrongly assumed that they already know them. Thus, it is often hard for a teacher to teach his or her native culture to ESL students, and the teacher may be forced to rely on stereotypes or unfounded assumptions about his or her native culture that could actually mislead the students.

Another problem with teaching culture is the sensitivity of the topic. In an ESL

classroom where students may represent a huge variation in cultural backgrounds, the potential for a teacher to inadvertently offend someone when discussing cultural differences is a valid concern (Archer, cited in Valdes, 1986). Many teachers may feel nervous about discussing such a sensitive topic as cultural values in the classroom due to this fear of the risk of unintentionally offending students. The approach I suggest acknowledges this concern, but balances it against disservice done to language learners if they are not clearly and sensitively apprised of cultural differences, which may allow them unknowingly to give defense in social situations.

Also, culture is something that must be experienced. Teaching alone cannot portray to students the essence of a community's culture. Teachers may feel that their students must experience culture and that classroom instruction is not necessary. However, the classroom may be the only place where students can freely discuss with a native member of the culture the cultural encounters that they have experienced. Also, the teacher can help give students the tools for understanding basic cultural differences that can then be applied to situations encountered outside the classroom.

Due to the problems mentioned above, despite recent findings on the importance of culture in language learning, culture is still often not included in the language syllabus, especially for ESL instruction. Culture is often considered an add-on topic, for example reading a culture capsule on tea making in China for a Chinese class. Although such tidbits are helpful, students in the target language culture need better training in culture and cross-cultural issues.

Teaching Sociolinguistics

There are also complications involved in the teaching of sociolinguistics. As mentioned before, the sociolinguistic rules of speaking in a given language are so ingrained within a person that a native speaker is often unaware of them (Wolfson, 1989). For example, two

studies (Blom & Gumperz, 1972; Borkin & Reinhart, 1978, both cited in Wolfson & Judd, 1983) show when native speakers were asked to describe what they would say in a given situation, their responses did not always coincide with their observed speech behavior. Even linguists are not aware of all the sociolinguistic rules of speaking in their native language, and studies must be conducted in order to describe these features of language.

For example, Cohen & Olshtain (1981) were only able to break down the apology speech act set into its components after much research, observation, and elicitation of data on apology use. Wolfson (1989) found only through countless observations of native speakers of English that speech acts such as compliments are used most frequently with non-intimates, status-equal friends, coworkers and acquaintances, and least frequently with intimates, status-unequals, and strangers. Wolfson calls this finding the Bulge theory, and explains that with the least frequent category of intimates and strangers, one's social position is defined and stable, creating less need for verbal negotiations such as complimenting. In the most frequent speech act group of acquaintances and status-unequals, one's relative social position is less clear, requiring more use of social negotiations such as compliments. Thus, what is needed is a good pedagogically oriented selection and explication of relevant cultural factors that would give teachers and students access to such information.

Unfortunately, relatively little research on sociolinguistic rules of speaking has been done along these lines. Part of the problem is the difficulty in obtaining data on actual speech act use by native speakers since observation is an intrusive and time-consuming process, and data elicitation techniques do not always accurately represent natural speech. Blum-Kulka, House and Kasper made a useful first attempt at revealing native speaker sociolinguistic rules of speaking by forming the Cross-Cultural Speech Act Realization Project (CCSARP), which was founded to "investigate cross-cultural and intralingual variation in two speech acts: requests and apologies" (Blum-Kulka, House, and Kasper, 1989, p. 11). This project collected and reviewed numerous studies on the speech acts of apologies and requests, using a

data elicitation tool called the Discourse Completion Test (DCT) which is in the form of a written role-play. Their findings, published in 1987, contributed greatly to the understanding of these two speech acts. Subsequent research has been undertaken such as Wolfson's (1989) study of invitations using observations of actual speech use to break down the invitation speech act into its basic components. Despite this promising approach, much remains to be discovered regarding a speaker's sociolinguistic rules of speaking.

Even more frustrating is the slow incorporation of research findings on speech acts into the teaching materials. Cohen and Olshtain summarize:

> Teaching materials dealing with speech acts have for the most part been constructed largely in the absence of empirical studies to draw upon. They have relied on the curriculum writer's intuition and can best be characterized as reflecting a high level of simplicity and generality. (Cohen & Olshtain, 1991)

Fortunately, there are a few good resources available for teachers which offer some excellent points on how to teach speech acts. Cohen & Olshtain (1991), for example, say to limit goals for beginner ESL/EFL students to awareness of linguistic features, leaving sociolinguistic factors such as situational variance in the intensity of apologies for advanced learners. As for teaching techniques, they suggest model dialogues, student evaluation in pairs of sociolinguistic features of a speech act situation, role-play activities, and discussions on cultural differences in speech act behavior. Other applications of research to the classroom are harder to find, consisting mainly of statements in published studies regarding the application of the study's findings to the classroom setting. This points out the need for the collection of such information into guidebooks available for teachers who are unsure what methods to use to increase their students' skills in sociolinguistic competence.

Effectiveness of Teaching Methods

There is also very little research on the effects of teaching sociolinguistic issues in the classroom. Olshtain & Cohen (cited in King & Silver, 1993) found in a 1988 study a positive

effect from classroom instruction in sociolinguistic aspects of apology use in DCT results, improvement being in the type of semantic formula used, average length of response, and the appropriate use of intensifiers. However, they do not believe that overall proficiency could be improved in a short period of study. Cohen & Olshtain (1991) also asked the students what types of activities they preferred, with students reporting that they preferred an explanation of the main points concerning speech act behavior. Students also liked information sheets describing these main points as well as role-play activities; however, they felt that they got less of a benefit from listening to model dialogues.

Billmyer (cited in King & Silver, 1993) tested students to find if direct teaching of speech act rules for complimenting behavior had an effect in students' production of compliments, and found the learners to have improved in the number of compliments used, the lexicon of adjectives used, and the spontaneity of compliments used. This study also found that higher level learners who were more proficient in the language showed more effects of instruction than lower level learners.

King and Silver (1993) tested the effect of instruction on the rules of giving a refusal. Their teaching method involved teaching metapragmatic awareness as well as awareness of cross-cultural differences. They noted difficulty in finding materials for the explicit teaching of speech acts and developed their own activities, which included discussion of personal experiences, reading and analyzing of dialogues, explicit teaching, and role play practices (which they did not have time to enact). The class was issued a pre-test and a post-test as a means to determine improvement. The post-test did not indicate the instruction had a substantial effect on real-life behavior. In order to test their use of refusals, the students were later called on the phone and asked to do something at a time the researcher knew they had a prior commitment. No effect of instruction was found in this case either.

Statement of Purpose

With an understanding of the difficulties involved in teaching culture and sociolinguistics, this project presents a teaching module designed to develop skills in sociolinguistic competence in a manner that addresses many of the difficulties of teaching such topics. Phase One of this module will address the cultural aspect of sociolinguistics by using the Kluckhohn Model, which will highlight for the students how basic cultural values can vary across cultures. In Phase Two, compliments will be taught, highlighting the sociolinguistic aspects in the American use of this speech act. Students in this phase will also be shown the link between culture and language by a discussion of how American values discussed during Phase One are apparent in the American use of compliments.

Method

Participants

A practice teaching opportunity was set up which involved about fifteen ESL students, mostly women between the ages of 25 and 40, who were wives of businessmen and professors who had come to Knoxville. These students voluntarily attended a class held at a church three days a week for three hours each day.

The actual teaching took place at the English Language Institute (ELI) during an Advanced Conversation class that met for an hour each on two consecutive days. There were eleven participants at the time of the survey, all adults with the primary motivation of passing the TOEFL and attending a university. Most of the students were at the advanced level of language proficiency, which according to the ACTFL assessment criteria includes such skills as narrating in major time frames, ability to speak in most informal and some formal settings, and talking about concrete objects of personal and public interest (Buck, Byrnes, & Thompson, cited in Omaggio Hadley, 1993). Of the eleven students, four were female and

seven were male. The ethnic background of the participants was as follows, 3 Latin American (2 Colombian males and 1 Venezuelan female), 7 Asians (2 Thai males, 2 Korean males, and 3 Korean females), and 1 Turkish male. The students' average length of stay in the United States was 8 months, and the average amount of English studied both inside and outside the United States was 8 years.

Instruments

Field notes were taken during both classes. At the end of the second class, a survey was used to elicit reports on student language background, helpfulness of the cultural information presented, and perceptions of which speech acts are difficult to learn. Questions on the survey asked how long the students had studied English, how long they had been in the United States, and the amount of education they had had on American culture and cultural issues. Then they also were asked to evaluate the helpfulness of the teaching unit. The students and teacher were then asked to rank in order of difficulty ten different speech acts. A copy of the survey is in the Appendix.

Procedure

I composed a lesson plan to address both culture and sociolinguistic issues by connecting these two topics in a single teaching unit for presentation to an ESL class.

The Lesson Plan: Phase One

Kluckhohn Model

The Kluckhohn Value Orientation Model (cited in Ortuño, 1991) is considered to be the best model for presenting a general framework of cultural values in which any culture could be placed. It points out cross-cultural differences in values, and offers a good foundation upon

which an understanding of specific instances of cross-cultural differences can be based. Such information will be useful for students in analyzing why the target culture members act the way they do, shifting the focus from simply labeling instances of target culture behavior as strange to seeking an understanding of underlying reasons for this behavior. Also, by looking at a spectrum of cultural values that juxtapose very different views against one another, students can more easily determine where their culture fits in, helping them to overcome cultural myopia.

The Kluckhohn Model lists five basic value orientations that are common to all cultures. Next to each value orientation are listed the various ways that this value can manifest itself in a culture.

Kluckhohn Model (1961)

The Five Value Orientations and the Range of Variations Postulated for Each

Orientation	Postulated Range of Variations		
human nature	Evil	Neutral	Mixture of Good and Evil	Good
	mutable immutable	mutable	immutable	mutable immutable
man-nature	Subjugation-to Nature	Harmony-with-Nature	Mastery-over Nature
time	Past	Present	Future
activity	Being	Being-in-Becoming	Doing
relational	Lineality	Collaterality	Individualism

(cited in Ortuño, 1991)

For example, under "time" is listed "past", "present", and "future". In other words, all cultures view time as an important value, but some cultures focus on the past and tradition, others on the present events, and still others focus on the future and progress. All of these different components of the larger value categories would need to be explained since they are not evident from the wording. For example, under "human nature," I needed to explain that this is the way that a culture views people's basic nature. Some cultures believe people are born evil and must fight to remain good, while other cultures (Americans for example) believe that humans are born good and are made bad through environmental forces. Since this model was originally used for American students studying foreign language literature, all the American value manifestations are placed on the right in order to contrast the Americans against cultures which tend to lean more towards the left side of the chart. Some of the terms used in this chart were simplified, as in putting hierarchy down as "levels". Here is a copy of the modified chart.

Human Nature:	Evil--------Neutral----Mixture of Good and Evil------Good
Man-Nature:	Nature Controls Man------Man Lives in----------Man Controls Harmony With Nature Nature
Time:	Past----------Present----------Future
Activity:	Being----------Being in----------Doing Becoming
Relation to Others:	Levels----------Group----------Individual

---

It was also stated that these are just generalities and that not all members or sub-divisions of a society within a larger culture would fall under the same category.

Lesson

It was my plan to describe each value, give specific examples for each category, and

then have the class decide where to place American culture in this framework. Following the discussion, I planned an activity in which the students grouped by similar cultural backgrounds decided where in the chart their native cultures would fit. Members of each group later split up, found a partner from another group, and taught the partner about their native culture using the Kluckhohn values as a guide.

Lesson Plan: Phase Two-- Compliments

For the second hour, the information on cross-cultural differences was applied to the speech act of compliments, and concepts of sociolinguistics, specifically frequency and gender and social status of the participants, were introduced. As the literature has shown, speech acts vary from culture to culture; therefore, they can serve well to show students how the cultural context affects language use. Since the cultural context is part of the setting of the speech event, the effect of culture thus shows the effect of the setting on speech formation, a sociolinguistic concept. Speech acts are also good for showing other sociolinguistic factors that affect language such as social status and gender.

The speech act of compliments easily demonstrates how closely compliment usage is tied to American cultural values, and thus is useful in showing how values discussed in the Kluckhohn Model affect language use. I chose to teach compliments because significant research has been done (Mane 1983; Wolfson 1989) on the rules of American usage of compliments. No other speech act had adequate research on both sociolinguistic rules of usage and relation to cultural values. Additionally, because responses to speech acts are frequently neglected in teaching but are essential to pragmatic functioning in social situations, I took special efforts to incorporate information on responding to compliments into my lesson plan.

I used the information from these two studies to make a handout that outlined the following important elements of the compliment in American English (a copy of the actual handout can be found in the Appendix):

1. Patterns-- The three most common patterns used for compliments (Wolfson, 1989) were described.

a. NOUN PHRASE is /looks (really) ADJECTIVE.

e.g. "Your outfit is really nice."

b. I (really) like/love NOUN PHRASE.

e.g. "I really like your shirt."

c. PRONOUN is (really) (a) ADJECTIVE NOUN PHRASE.

e.g. "That's a pretty necklace!"

Several other patterns for giving compliments were also given. (See handout in Appendix.)

2. Lexicon-- The most common adjectives (nice, good, beautiful, pretty, great) and verbs (like, love) used in compliments were listed, in addition to some other commonly used words (Wolfson, 1989).

3. Frequency-- Comments were made on the high frequency of compliment use in American English, and it was explained that Americans give compliments as a sign of good will.

4. Subjects of Compliments-- The two most commonly-commented topics are appearance/possessions and ability /accomplishments (Manes, 1983).

5. Sociolinguistics--Compliment use as related to gender and social status was discussed (Wolfson, 1989 pp. 171-173).

6. Responses to Compliments-- Proper responses under different situations were discussed, some options being saying thank you, returning a compliment, and self-praise avoidance strategies (Wolfson, 1989 p. 116).

7. Values-- It was shown how the American values of newness, thinness, achievements, (Mane, 1983) and equality were reflected in the use of compliments.

I explicitly taught these elements to the class, using many examples of compliments and responses I had heard and used. In teaching the values in American society that are reflected in the use of compliments, I tried to place these values within the Kluckhohn Model that was discussed in the earlier session. I also tried to provide humorous examples of cross-cultural misunderstandings I have encountered in compliment usage. For example, when I went to Paraguay, during the entire second month of my stay I was continually having my feelings hurt because people kept complimenting me on my noticeable weight gain. I, being from America where thinness is highly valued, was unaware that in Paraguay a heavier body shape is preferred and that added weight is seen as a sign of healthiness. My example showed the students how I had to learn that different cultures value different things, and these different values are reflected in what a culture chooses to compliment.

At the end of the teaching and discussion on the use of compliments, an exercise gave students practice in applying the rules for American compliments while it also helped raise their awareness of sociolinguistic elements and how these elements affect situations in American English. The exercise explicitly asked the students to consider the social status and sex of the person they were speaking to when deciding what type of compliment to give, if they should

decide to give one at all.

Results

Observations

During a practice teaching session, everything went well. The students got into a good discussion about cultural differences reflected in the Kluckhohn Model and immediately commented on where they thought their own culture would fit. They also paid close attention to the lesson on compliments and completed both planned exercises without problems. I had noticed they were much more enthusiastic in discussing the Kluckhohn Model than they were in discussing language and compliment use.

I was totally surprised by what happened when I taught at the English Language Institute. The class was very quiet as I went over the Kluckhohn Model, with only the regular classroom teacher volunteering any comments. I was forced to provide more examples since the students did not seem to want to contribute their thoughts on their own culture's values. Then one student raised his hand and said that this chart places all the American characteristics as being the good characteristics on one side, making any person of any culture want to claim these characteristics as their own. Another student then spoke in agreement saying that all the American characteristics were placed on the right, and in marketing one always places the good things on the right. Soon the class was in a discussion about the unfairness of this model. One student even said it was "cultural imperialism," pretty impressive vocabulary. Another student said that if I would switch the order on any row in the chart, then a person would still select the characteristic on the right as their own since this area is where all the good characteristics are. Throughout this time, I tried to tell the students to forget the chart format and just think of the different values and manifestations of these values, but they just kept on with their heated discussion. The discussion lasted the rest of the classroom, which is good since the students

decided to boycott the activity that was on their handout. At the end of the class, I went to thank the regular classroom teacher for letting me teach, and she commented that the class was great, the students had spoken so much!

The next day I was unsure what to do. I went ahead with the lesson on compliments, and I gingerly asked the students if they would mind if I showed how the American values that were reflected in the use of compliments were part of the larger value system of American society using the Kluckhohn Model. They nodded, and one student replied that the class understood what I meant by that chart, that it was not the content they had a problem with, but the ordering of it. The lesson proceeded well, with a few questions and comments from the students. Then they did the compliment exercise, and they all participated in the role-plays. As I walked around the class, I was pleased to hear the students asking each other such questions as, "Wait a minute, would I say that if you are a man?" and other comments that showed a realization of the sociolinguistic effects on language. I also overheard one girl talking to her friend about how she remembers when she first got to the United States, her American roommates kept telling her she looked so "cute". She thought something was wrong with her because they were always complimenting her, and she later just assumed they were lying. This example shows just how important teaching cultural differences in language is for preventing miscommunication and hurt feelings.

Data Analysis

Data analysis of the survey revealed some interesting findings. However, the small size of the population surveyed (11 students) is an important factor that must be kept in mind when looking at any results. When looking at individual differences based on ethnic background, one must remember that there were only 3 Latin Americans and 1 Turkish student, with the rest of the students being Asian. The survey data can be seen in Chart One.

I first looked at the overall responses to some basic questions on the survey. In

Chart 1

Name	Country	Native Language	Gender	Time Studied English (Yrs)	Time in U.S. (Months)	Previous Teaching on American Culture	Previous Teaching on Cross-Cultural Issues	Ranking of Helpfulness of Cultural Information
Carl	Colombia	Spanish	Male	3.5	29	■■■	■■■■	■■■
Marry	Venezuela	Spanish	Female	1	4	■■■■	■■■■	■■
Robert	Colombia	Spanish	Male	4.5	6	■■■	■■■■	■■■
Sam	Turkey	Turkish	Male	6	6	■■■■	■■■	■■■
John	Thailand	Thai	Male	17	8	■■	■■	■■■
Stan	Thailand	Thai	Male	15	3	■■	■■■■■	■■■
Kim	Korea	Korean	Female	10	5	■■■■	■■■	■■
Bryan	Korea	Korean	Male	10	3	■■	■■	■
George	Korea	Korean	Male	1	12	■■■■	■■	■■■■
Sally	Korea	Korean	Female	10	6	■■■■■	■■■■	■■
Lisa	Korea	Korean	Female	10	6	■	■	■■■

KEY

■	= none	/ not helpful
■■	= hardly any	/ a little helpful
■■■	= a little	/helpful
■■■■	= some	/very helpful
■■■■■	= a lot	/extremely helpful

evaluating the amount of teaching the student had received on American culture, the following options were used, (1) a lot, (2) some, (3) a little, (4) hardly any, (5) none. Overall, the class placed themselves at a 2.9, which is "a little". The same scale was used for the students to assess the amount of teaching they have had about cross-cultural issues. Overall, the class average was again 2.9, or "a little". In ranking the helpfulness of the information presented on cultural differences to the students' language learning process, a scale of (5) extremely helpful, (4) very helpful, (3) helpful, (2) a little helpful, and (1) not helpful was used in analyzing and discussing the results (however the survey orders the numbering in exactly the reverse order).. The class felt that the information on cultural differences presented in the lesson was between a little helpful and helpful, with an average score of 2.6.

I then determined whether any individual differences affected the students' rating of the helpfulness of the information. The amount of previous instruction on American culture or cross-cultural issues did not affect the rating of the helpfulness of the information presented, but students with more than eight years of English found the lesson somewhat less helpful, possibly because the additional instruction had already exposed them to materials of this nature. However, results were not checked for statistical significance.

However, the amount of time the student has been in the United States does seem to be a factor that plays a role in the student's evaluation of the helpfulness of the information on cultural differences. Students who were in the United States less than six months placed the helpfulness of the information at 2.0 which is "a little helpful"; those students who were here exactly six months placed the helpfulness at 2.75 which is approaching "helpful"; and the students who were here for more than six months placed the level of helpfulness at 3.3 which is a bit beyond "helpful". It seems that the students who have been in the United States the longest found the information on cultural differences the most helpful, and those who had only been here for a few months found the information to be less helpful, possibly because students with lengthier exposure to American culture had confronted enough situations of this sort to

find them puzzling and worthy of clarification. Graph One shows this relationship by reversing the helpfulness scale so that 5 is "extremely helpful" and 1 is "not helpful", and charting the student's evaluation of helpfulness against the student's time of stay in the United States.

Also interesting were the results on the ranking of difficulty of speech acts. The hardest speech acts according to the students' ranking were giving advice, giving suggestions, and complaints. The easiest speech acts were giving thanks, invitations, and a tie between compliments and requests. The list of difficult speech acts confirms the perception that the most face threatening speech acts are the most difficult for nonnative speakers to learn.

The teacher listed the following as the most difficult speech acts for ESL students to learn-- refusals, invitations, and compliments. She then put brackets around the following speech acts and labeled them "easy" in no particular rank order-- apologies, requests, commands, suggestions, advice, and giving thanks. The discrepancy between the teacher's and the students' understanding of which speech acts were hard is important. Two of the speech acts the teacher listed as hard, invitations and compliments, are listed by the students as being easy. Two of the speech acts that the students listed as being most difficult, giving advice and suggestions, were listed by the teacher as easy. It would be helpful for teachers to know what their students find more difficult so that extra time can be spent teaching and practicing these speech acts.

As for individual differences by ethnic background, the only points of interest found were that it seems the Turkish student had the most teaching about American culture, while the Latin American students had the most teaching on cross-cultural issues. Whether that teaching occurred in the United States or in their native country, however, did not emerge from the data. Regardless, the Asians seem to have had somewhat less teaching on both American culture and cross-cultural issues. As for the ranking of speech acts, the Latin Americans tended to find commands, requests, and giving suggestions most difficult, the Turkish student listed refusals, complaints, and giving advice as the most difficult, and the Asians listed giving

advice, complaints, and giving suggestions as the most difficult.

The students' and teacher's written responses also provided a few interesting comments. A lot of the written feedback were comments on the helpfulness of the grammatical and sociolinguistic information that had been presented on compliments. In response to the question "What was helpful or useful?" one student wrote "compliment exercise was helpful because it was new for me. But the most helpful thing was 'The three common patterns.'" Another student wrote, "It's really important knowing who (sic) americans complement each other, and what is the best way to respond." Another student wrote, "In the case of compliments, you can learn how [to] say it and how often. In addition you can learn some slang and american customs."

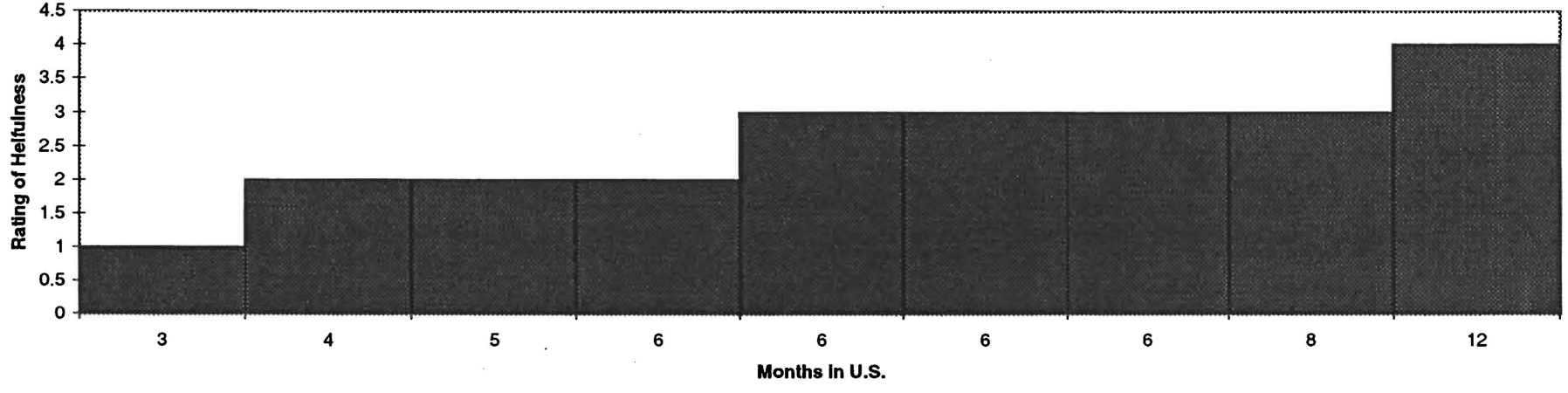
Other positive comments about the cultural aspects of the lesson included as answers to this question are "I know now that what I should do with my life here for getting familiar with this country". Another student wrote "I knew how to classify the cultural differences. However, I don't know how [it] is different, why is different." Another student wrote, " This information will give me more information on understanding cultural difference." One particularly interesting response was from the Turkish student who wrote the following:

> I was accustomed to American culture. As you know, many country try to adopt American culture themselves but in my country we get some wrong information about American culture. So, sometimes for these reason I find some difficulty relationship (=relating)to other people who are American.

Perhaps the "wrong information" this student is talking about is from media images of Americans, which fail to provide adequate cultural information about Americans.

There was also negative feedback, but it focused primarily on the cultural aspect of the lesson, not the language portion. Such comments include, "I don't know about cultural differences because I can't feel any differences with only your information." Another student wrote, "In my opinion. It is better that I will learn the information on cultural difference

Graph 1 **Rating of Helpfulness of Cultural Information vs. Time in U.S.**



through real life. So to speak, I will learn the information through my friend and my american people know me." Considering the long, heated discussion on the Kluckhohn Model, it was surprising that only one student commented about it in the survey. This student wrote, "The scales were U.S.A. centered. Those scales will not always fit other countries. You'd better develop other scales for foreign cultures, I think."

Discussion

These results present some important issues on the teaching of culture and sociolinguistics. First of all, it is interesting that those students who had been in the United States the longest found the cross-cultural information to be the most helpful. Upon discovering this finding, I was reminded of my own experience when I was studying Cantonese as a foreign language for nine months in Hong Kong. When I first got there, I did not even notice many cultural differences that were around me, as I just assumed that these people living in this urban environment who wore jeans and could speak English were fairly similar to me. Only after many months did I really begin to notice some deep cultural differences in world views. Both semesters I was taking courses on Chinese and Hong Kong culture, but I feel this information only became truly meaningful to me during the second semester of my stay. Perhaps this same phenomenon occurred with the students in this study. Perhaps there are stages in learning cultural awareness, and there exists an initial period where one must experience the target culture before one is able to appreciate and assimilate information on cross-cultural differences between the native and target culture. Such a scale of the levels of cultural awareness was developed by Hanvey (cited in Omaggio Hadley, 1991, pp. 371-372). It is not until the students reach level III that a sensitivity to material on cross-cultural issues may have developed, and this study supports this concept. (See Figure 9).

Another factor may simply have been the wording used in the survey. As pointed out to

me by a non-native speaker of English, the extensive use of the superlative in American English must be learned by non-native speakers as they live in the United States. Thus, a lack of knowledge on the popularity of the American use of *very* may have made this choice seem to be stronger than it was, affecting the results.

Figure 9 Levels of Cultural Awareness

Level	Data	Mode	Interpretation
I	Superficial	Tourism text	Exotic, bizarre
II	Significant and subtle contrasts	Culture conflicts	Unbelievable, irrational
III	Significant and subtle contrasts	Intellectual analysis	Believable
IV	Awareness as insider stereotypes	Cultural immersion	Believable from subjective familiarity

(Hanvey, cited in Omaggio Hadley, 1991)

Another point for discussion is the discrepancy between the students' and the teacher's perceptions of the difficulty of speech acts for ESL students. It would be helpful if teachers could find out what aspects of learning English seem hard to students so that they can better alleviate student concerns on what they perceive to be difficult skills in English. Perhaps a questionnaire could be made that asks the students to assess the difficulty of various tasks in the syllabus. If this questionnaire is given to the students after they have completed the course, the teacher can know ahead of time where potential trouble spots might be and plan accordingly for the next class of students.

Another important point shown by this study is the level of sensitivity students have regarding cultural issues. The fact that the students in this study reacted so strongly to the

placing of American cultural value characteristics on the right in a chart shows how sensitive students are concerning such concepts as cultural imperialism. Teachers should be aware of this cultural sensitivity of the students and take care in labeling things as being American or Asian ways of doing thing, since students seem very concerned with the dangers of cultural imperialism of the West. Also, a value-free method of grouping items such as group consensus and writing on the blackboard could be used to keep the focus on the issue of cross-cultural differences rather than their placement in a chart.

Another important issue regards the teachability of culture. As some students commented, culture is best learned through contact with people and experiences felt by the language learner in the target language environment. Obviously, this aspect of culture cannot be taught in the classroom. However, the classroom can help supplement what is learned through experience by giving student's an opportunity to discuss and ask questions about these experiences to the teacher and classmates. The teacher can also help students develop an awareness of cross-cultural differences which would help them to better understand these differences when they do arise. The latter supplements immersion with classroom instruction, and this study has attempted to answer the difficulties of teaching culture by focusing on this approach.

A final important point to be made from this study's findings is the amount and quality of discussion that can potentially ensue from teaching culture and sociolinguistics in the classroom. In the presentation of the Kluckhohn Model, a heated discussion resulted. Although this chart may have angered the students, it had a positive result in that the students talked a great deal, and they were getting practice at authentic speech on an abstract topic, which is an important skill needed by advanced language learners.

As for the compliment lesson, this was an excellent way to show how a society's culture can affect rules of speaking, and pointed out some cross-cultural differences in speech act use. This lesson was also a good way to get the students to practice speaking English. What

proved to be most beneficial was the compliment exercise, where the students not only were practicing English, but were heard to be overtly analyzing how the situation and participants would affect what they say, showing that they were also practicing skills in sociolinguistic awareness. In this manner, skills in sociolinguistic competence are practiced in a conscious manner (controlled processing) which is often a precursor to the ability to use such skills in an unconscious manner (automatic processing), according to McLaughlin (1987, cited in Omaggio Hadley, 1991, pp. 55-56).

Conclusion

The teaching of culture and sociolinguistics in the classroom can be done using cultural models and speech acts. One should consider, however, the student's stage of cultural awareness acceptability, with students who have had a chance to experience the target culture perhaps receiving more benefit from instruction. Culture is also a good topic for stimulating high-level conversation that uses an abstract content, and is probably best emphasized in the advanced level language classes. Ironically, a model such as the Kluckhohn Model, which appeared culturally biased to the students in my sample, may have the positive effect of engendering serious high-level discussion and reflection on cultural differences and thus serve to sharpen the perception of them, making them more receptive to the exercise that followed.Also, one must decide exactly what aspect of culture to teach, since much of culture elludes being taught. Finally, when teaching sociolinguistics, activities that clearly break down the situational components such as status and gender as factors in determining manner of speech allow for students to practice analyzing the effects of these components on language, which appears to be a possible way for students to increase their sociolinguistic awareness.

Directions for Further Study

Further studies need to be done on the use of the Kluckhohn Model for teaching culture. It would be interesting to see if other classes react to the positioning of American characteristics on the right, and whether or not reordering parts of the chart would alleviate such concerns. Further studies also should be done on the effect of length of time in the target language culture on appreciation of information taught on cross-cultural differences. Studies also need to be done on the effects of long term teaching of culture and sociolinguistics as opposed to the experimental mini-lessons performed in most studies such as this one. It might also be useful to ask the students if they had a chance to apply this information in the weeks following the lesson. Finally, it would be interesting to survey a larger population of students to determine more precisely which speech acts are considered to be most difficult.

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APPENDIX

Model of Commonly Held Value Categories and Cultural Differences Within These Categories

Human Nature: Evil--------Neutral-----Mixture of Good and Evil-------Good

Man-Nature: Nature Controls Man------Man Lives in Harmony With Nature ----------Man Controls Nature

Time: Past----------Present----------Future

Activity: Being----------Being in Becoming ----------Doing

Relation to Others: Levels----------Group----------Individual

Where does your native culture fit into this model? (If needed more than one term can be used to describe your culture, such as both Levels and Group, etc.)

Human Nature:

Man-Nature:

Time:

Activity:

Relation to Others:

Compliments

The Three Most Common Patterns:

1. NOUN PHRASE is/looks (really) ADJECTIVE.

   e.g. "Your outfit is really nice."
   "Your new kitchen looks great!"
   "That dress is beautiful!"

2. I (really) like/love NOUN PHRASE.

   e.g. "I really like your shirt."
   " I love your tie!"
   " I really like that presentation you made during the meeting."

3. PRONOUN is (really) (a) ADJECTIVE NOUN PHRASE.

   e.g. "That's a pretty necklace!"
   "Those are really nice shoes!"
   "That was a good point you brought up in class."

Other Possibilities:

- You VERB (a) (really) ADJECTIVE NOUN PHRASE.
  e.g. "You did a good job."
  "You have beautiful hair."

- You VERB (NOUN PHRASE) (really) ADVERB.
  e.g. "You really handled that situation well."
  "You explain things so clearly."

- What (a) ADJECTIVE NOUN PHRASE!
  e.g. "What a wonderful little girl you have!"
  "What a terrific opportunity for you!"

- ADJECTIVE NOUN PHRASE!
  e.g. "Nice game!"
  "Good job!"

- Isn't NOUN PHRASE ADJECTIVE!
  e.g. "Isn't your ring beautiful!"
  " Isn't your room nice!"

Adjectives most often used:

1. nice
2. good
3. beautiful
4. pretty
5. great

Some other possibilities:

wonderful, amazing, neat,
gorgeous, cute, cool (used informally)

Verbs most often used:

like, love

Frequency:

- Americans tend to give a lot of compliments. Giving compliments is a way of asserting your good will towards that person.
- A compliment is expected to be given to a person who has a new possession or a change in their appearance such as a new haircut.

Most common subjects of compliments:

1. Appearance/Possessions
   (especially anything noting thinness or newness)

2. Ability/Accomplishments

Use of compliments depends on the situation:

1. Compliments are given most often to friends and co-workers, and less often to strangers or people in your immediate family.

2. Gender

- Women receive far more compliments than men, especially compliments on appearance.
- Both men and women give women compliments. It is less common for a man to give another man a compliment, especially on appearance.
- When men do receive compliments from someone, they are most often complimented on their ability or accomplishments.

3. Status

- Compliments on ability or accomplishments are most often given by a superior to a subordinate, such as a boss telling a worker "Good job!" or a teacher telling a student "Nice paper!"
- A high status woman may receive compliments on her appearance, but a high status man will very rarely receive such compliments.

Responses to compliments:

1. Self-praise avoidance strategies

- This strategy involves downplaying some aspect of that which was complimented, but without disagreeing with the person making the compliment.
- Often the newness or the cost of an object is downplayed.
  e.g. A person tells you they like your hat, and you respond with "Really?, I've had it forever!" or "Oh, I got it on sale, you wouldn't believe how little it cost me."
- Americans value equality and use self-praise avoidance strategies as a way of expressing that they are not better than the other person. This strategy is most often used with friends.

2. Returning compliment

3. Thank you
   - Used when the compliment cannot be returned to the other person.
   - Also often used to respond to a compliment from a superior.

Some American values reflected in the use of compliments:

1. Newness
2. Thinness
3. Achievements
4. Equality

How might these fit into the cultural model you learned in the first class?

Compliment Exercise

For this exercise you will need a partner. Each of you will play a certain role. In your role **decide if you should give the other person a compliment,** and **respond to any compliments which you might receive.** Then **switch roles.**

1. One of you is a boss and the other is a worker.

Things to consider:
- What kind of thing would you compliment of a person in that position?
- Are you talking to a male or female?
- How should you respond to the compliment you're given?

2. You are both best friends.

Things to consider:
- What kind of thing would you compliment of a person in that position?
- Are you talking to a male or female?
- How should you respond to the compliment you're given?

3. One of you is a cashier at a gas station. The other person is paying for gas.

Things to consider:
- What kind of thing would you compliment of a person in that position?
- Are you talking to a male or female?
- How should you respond to the compliment you're given?

4. You are both co-workers.

Things to consider:
- What kind of thing would you compliment of a person in that position?
- Are you talking to a male or female?
- How should you respond to the compliment you're given?

Student Response Sheet

I. Language Background

Please fill in the following information about yourself.

Country of origin:
Native language:
Male or female?

How many months or years have you studied English?
____years ____months

How much time have you spent in the United States?
____years ____months

How much teaching have you had about American culture? (Please circle one)
1. A lot 2. Some 3. A little 4. Hardly any 5. None

How much teaching have you had about cross-cultural issues? Please circle one)

1. A lot 2. Some 3. A little 4. Hardly any 5. None

II. Questions about the lessons taught to you yesterday and today.

Circle the number that best matches your answer to the question.

How helpful to you was the information on cultural differences?

1. Extremely helpful 2. Very helpful 3. Helpful 4. A little helpful
5. Not helpful

What was helpful or useful? Explain. (use back of sheet if necessary)

_____
_____
_____
_____
_____
_____

What was not helpful nor useful? Explain. (use back of sheet if necessary)

How helpful to you was the information on giving and refusing invitations?

1. Extremely helpful 2. Very helpful 3. Helpful 4. A little helpful 5. Not helpful

What was helpful or useful? Explain. (use back of sheet if necessary)

What was not helpful nor useful? Explain. (use back of sheet if necessary)

In the following space please write any remarks or suggestions that you might have. (use back of sheet if necessary)

Number the following actions from what you think is most difficult to say in English to what is the least difficult, starting with number one as most difficult.

___ Invitations

___ Refusals/Saying no to an offer

___ Apologies/Saying sorry for something

___ Requests/Asking for things

___ Commands/Telling someone to do something

___ Compliments

___ Giving suggestions

___ Giving advice

___ Thanking someone

___ Complaints

Teacher Response Sheet

I. Language Teaching Background

Please answer the following questions.

How many years have you been teaching English?
_____years _____months

What levels have you taught?

II. Questions on the lesson taught to your class

Circle the number that best matches your answer to the question.

In your opinion, how helpful was the information on cultural differences for the students?

1. Extremely helpful 2. Very helpful 3. Helpful 4. A little helpful
5. Not helpful

What was helpful or useful? Explain. (use back of sheet if necessary)

_____
_____
_____
_____
_____
_____

What was not helpful nor useful? Explain. (use back of sheet if necessary)

_____
_____
_____
_____
_____
_____

In your opinion, how helpful was the information on giving and responding to compliments for the students?

1. Extremely helpful 2. Very helpful 3. Helpful 4. A little helpful 5. Not helpful

What was helpful or useful? Explain. (use back of sheet if necessary)

What was not helpful nor useful? Explain. (use back of sheet if necessary)

In the following space please write any remarks or suggestions that you might have. (use back of sheet if necessary)

Number the following actions from what you think is most difficult for the students to say in English to what is the least difficult, starting with number one as most difficult.

___ Invitations

___ Refusals/Saying no to an offer

___ Apologies/Saying sorry for something

___ Requests/Asking for things

___ Commands/Telling someone to do something

___ Compliments

___ Giving suggestions

___ Giving advice

___ Thanking someone

___ Complaints